



Volume 12.

Published by  
The Sunflower Publishing Company.

LILY DALE, N. Y., APRIL 9, 1904.

Issued Every Saturday at  
One Dollar a Year.

Number 158

## THE POWER OF LOVE

## Love, the Great Reformer.

J. P. COOKE.

In the great battle of life we are glad to know that man has two soul sides—one to present to the world in the daily struggle, and the other to show to the woman that he loves, if he has the good fortune to be "made whole" in the bonds of pure affection.

To this I may add that some men have a third side, and if he is a true man, it may be greater than either of the others. This third aspect is the spiritual force of the vibrations, mental and moral, which he sets in play. The useful effect of these vibrations will last long after the names of many of our readers have passed from memory, even tho men may fail to trace them.

The spirit of a life is the meaning, purpose, o'er-informing soul of that life. In the cosmos it is the universal spirit, drawing men up and on and into rapport with that great loving mind of all. Spirit is the inner life that throbs and manifests from the center. Spirit is a unity, but is also universal. In the deep, true sense, spirit is one, tho it may have many manifestations; for this inner life or God—this unisual element is the heart of every creature. It is the meaning of each feature. This one spirit shines in every human soul—which, indeed, is nothing in itself—and considered apart from that thru which it lives.

For each individual soul the universe has existence, alone thru the universal spirit; thru whom and to whom are all things, for it is the living, radiant center, the very essence of being, both of the individual and the cosmic-unity or universal.

The oversoul, the one love, is one in all harmonious creations and yet its manifestation in each is clear, radical and positive. The windows of the soul may be neglected and covered with the dust of ages, but a moment may come at any time when this living light shall stream thru the misty mountains of the soul's dawn and let in all Heaven's love and glory.

"There is a tide in the affairs of men which, taken at the flood, leads on to fortune." There are likewise, moments of divine surprise which glow to the soul's very center. We often wait years to find such moments, but they surely come to the honest seeker. Such moments are worth whole hecatombs of lives. They are moments which glorify and irradiate our dust and lift us to the heights supernal.

Gifted teachers and spiritual laborers in the fields of this world often help to lift us to the spiritual Alps and start souls to growing. I have a particular teacher in mind; no mystic, but a radical of the radicals from ethical conviction. The younger readers of today can hardly realize the difficulty of the work of one who undertook to come before the public as an earnest religious teacher fifty years ago, without basing his teaching upon some one of the hereditary creeds.

At that time it required exceptional courage to stand before the community and to discard the doctrinal foundations of all denominational support and to preach the responsibility of the individual and the power of a faith which was native to souls and quite apart from creeds.

Theodore Parker and Samuel Johnson had both worked well and fearlessly. But New York was rich and conservative. And there it was that O. B. Frothingham worked for hon-

esty of thought and freedom of expression. There he proclaimed a spiritual and intellectual declaration of independence. He changed the mental air in New York. He brought to his teachings not merely the courage, the clean cut, incisive force, the pureness of purpose, the absolute intellectual integrity which were the common traits of men like Parker, Wendell Phillips, and others, but he brought further, a certain method that was very much his own. For him the Lord did not come in a whirlwind but in the still small voice of reason. Reason was his guide and reasonableness and intellectual justice were the essential things.

He could oppose error without bitterness and without unjust antagonism. Reformer and radical as he was, yet this believer, this teacher of men was prepared by the power of truth and love to give full weight to the faith of earlier believers and to the opinions of the teachers of past generations. He had the historic sense, and the sense of justice to opponents. He could look at any question from another point of view than his own. He felt the everlasting purpose that runs thru the life of humanity. In a cordial appreciation he stood almost alone among radicals of his day. It was not so much the common errors that he opposed, as the needless error—the error that should have been discarded, outgrown and cast off. The continuance of needless error was a calamity.

Mr. Frothingham had an abhorrence for that kind of blatant freedom of thought or speech which only calls itself liberal because it has learned to sneer and scoff at the thought or creed of other days or of other men.

In a general, broad way he accepted evolution. Creeds were for him evolutions—stages in the sloughing off of more or less ignorance. He defined a radical as one who went to the roots of things or of thoughts as opposed to the superficial man who accepts creeds, beliefs and opinions merely by tradition. In one of his lectures on the "Beliefs of the Unbelievers" he cited the names of men who for centuries had been stigmatized as enemies of mankind—men like Rousseau, Voltaire, Paine and Spinoza and he emphasized what good work they had done for truth, justice and freedom; and the fact that intelligent unbelief required a large measure of some faith—faith in truth and in principles.

As Tennyson said: "There is more faith in honest doubt, believe me, than in half the creeds." Yes, says Frothingham, "In honest doubt, there is all the faith there is;" for honest doubt of creeds assumes faith in truth as in the human mind and in its power to learn and know truth as it is in the eternal verities. With a full appreciation of what had gone before, he insisted that what there was today was the development of all that had honestly been held, and thought and achieved by previous generations;

"For all the Truth the past hath had, Remains to make our own time glad."

It has been said that "he was all intellect," etc. He was a scholar and a student, and weighed in fine golden balances the issues of thought. But even this was subordinated to the religions, the moral ends and the spiritualities.

He felt himself floating on the great waste of waters and he sent forth his intellect as a bird—

"Go forth, O Bird, and sing!"—now in this direction and now in that, to search for the solid, dry land whereon he and other men might rest the ark in safety in the beautiful harbor of Truth.

He was a lover of beauty and culture, but he ever believed that the

grandest beauty was to be of the future, and must be rooted and grounded in the garden soil of truth.

For him, truth—reasoned truth—was authority. Mere authority could never usurp the throne of truth.

The world of free thought and free speech is better and happier today for the power of his loving labors—for the hard work of a true teacher and a reformer.

The Religion of Three Great Americans  
Washington, Lincoln, Grant.

The claim is often made that Washington and Lincoln were Christians—Christians of the traditional or sectarian school. In response to an inquiry concerning the religious opinions of Abraham Lincoln, Prof. J. E. Remsburg of Atchison, Kan., the scholarly writer, lecturer and author of a book dealing with Mr. Lincoln's religion, wrote as follows:

"If Washington, Lincoln and Grant acknowledged the divinity of Christ it ought to be an easy matter to prove it. As an incentive I make the following offer 1—I will give \$100 for a sentence in Washington's writings or speeches acknowledging the divinity of Christ. 2—I will give \$100 for a sentence in Lincoln's writings or speeches acknowledging the divinity of Christ. 3—I will give \$100 for a sentence in Grant's writings acknowledging the divinity of Christ. My book, 'Abraham Lincoln—Was He a Christian?' contains everything that could be obtained both pro and con on the question. It gives the testimony of 100 witnesses.—J. E. Remsburg."

The above was published in several Liberal Journals, several years ago, with no response from any quarter.

The so-called "Orthodox" have ostracized those who believed in the fatherhood of God and the brotherhood of man if such persons denied the supernatural character of Jesus. The fact that the latter disavowed that he was good and that only God was good—as was stated in the interview with the young man—seems wholly ignored by those critics. Jesus also characterized himself as a prophet when he could do no miracles in his native town. Traditionalism adopts the horrid dictum of slaying animals to atone—"without the shedding of blood there is no remission of sins." "Buddha, the peerless religious teacher, repudiated the horrid dogma, hundreds of years before Jesus turned water into wine instead of bread. Jesus did not teach doctrine hostile to Judaism—Theism. (Mr. Gladstone, the British statesman wrote: "It may be that we shall find Christianity itself is some sort of a scaffolding, and that the final building is a perfect Theism, etc. etc.") In the words of that eminent scholar Thomas Jefferson, "The commentators and priests have distorted the ethical teachings of the Son-of-man and a pernicious cult whose dogmas subvert the teachings of Jesus—the moral law—has promulgated. The dictum, Love the good God be good and do good" is not only the safe creed but is in accord with the teachings of all the religions of the world.—Quaker.

## Why am I a Spiritualist?

Because whenever I stand beside the empty casket that a dear one has left behind them at their flight to spirit life, Hope bids me see a glistening star and listening Love hears the rustle of an angel's wing; and my attuned soul can hear vibrating thru the radiant air anthems from the higher realms of Spirit Life.

J. W. DENNIS.

## THE RIPENING GRAIN.

BY LIDA BRIGGS BROWNE.

The harvest is now being garnered by the thrifty workers in the field. Never before in the history of spiritual affairs has there been such an abundant crop. Materialism, which flourished so rank in the past century, is fast giving way to the proof of occult science and psychic phenomena. Men and women are more willing to investigate into spiritual things than formerly and as the masses get more thoroly educated they think for themselves instead of taking that which has been handed down for ages.

The summons one hears now-a-days from the modern pulpit are tinged with the very thoughts cherished by the Spiritualists and unless more aggressive work is done to organize and band together the progressive souls that have struggled to maintain their views amid opposition ere long will awake to find that the grain has been garnered in by the churches. I have heard from the pulpit of a Presbyterian Church on Easter day as liberal a discourse on Immortality as any Spiritualist lecturer could give, the only difference being that the minister expressed a cherished hope and the possibility of a return of the loved ones while the lecturer would state it as a positive fact and give undeniable proof of the same.

The soil of superstition has been harrowed, the seed of spiritual progress has been sown and the plant has been carefully tended by the few enlightened souls that have dared to think in the past. Now the harvest is ripening and who is gathering in the grain, the rightful owners or those who have denied the plant of progress sustenance and did all they could to hinder its growth? Are we doing all we can to gather in the harvest, or are we holding back waiting till some one else has gone in advance and we have to take the leavings?

I have watched the aggressive and effective work done by the churches in the missionary line both at home and abroad, and we could take many a hint from them in our methods to spread the truths we possess. Note how carefully they train the children, taking them when little tots of 4 or 5 years old, entertaining them with little stories, giving them presents at Christmas and picnics in the summer. Then the youths have their various societies with entertainments and socials thruout the winter. Their philanthropic and humanitarian work is attended to by the older members, but all work as a harmonious whole like a well-trained army.

Their missionary work both at home and in foreign lands is presided over by a board of directors and all expenses met by that board. They would not dream of expecting the few churches in Japan or China to pay the missionaries' fares there, entertain them, pay for place of worship and give them all the money collected. That is just what we demand of the few scattering Spiritualists thruout this country, and it is a method that is holding back the great wave of progress that would otherwise ensue.

Twenty years ago where now there are but two or three avowed Spiritualists, there were dozens of them throughout New York State and flourishing meetings were held. Today the very name of Spiritualism is largely misunderstood by the masses and is considered synonymous with fortune-telling, sleight-of-hand and charlatanism. What wonder that the few who hold the pearls of truth hug them to their hearts

thru fear of being misunderstood if they let their light shine?

The number of the vanguard is rapidly being depleted and who shall take their places if there is no one to rekindle the flame of truth in their communities? From lack of proper organization years ago, their children have largely been gathered into the churches and their beliefs scoffed at and traduced. This is no idle talk, but actual facts. I have seen it demonstrated in many families and, to be personal, I will say that I am the only one out of a family of four children who is a believer in Spiritualism.

What is needed is more active, aggressive work in all parts of the State instead of a congestion in our large cities. Missionaries should be sent out in groups consisting of a good lecturer to teach the people the truths of Spiritualism in its religious, moral and ethical aspects, a test medium who can demonstrate spirit return, a good musician who can furnish spiritual songs and make harmonious conditions for the meetings and a business manager who will collect all funds, make all dates, attend to hiring of halls, pay the salaries, etc. With this working group much good could be done and permanent societies established with an ordained minister at its head. Then these societies could be a source of revenue to the N. S. A. But with the method now employed it is like expecting a child to support its parents before it is hardly able to take care of itself. We should aim for quality not quantity and if only five good permanent societies were established each year it were better than twenty feeble ones.

## A Spiders Sixpence.

A correspondent of the Sydney Bulletin sends to that paper a remarkable instance of adaption of instinct in a trap-door spider. Says the writer: "A friend of mine noticed near his camp a trap-door spider run in front of him and pop into its hole, pulling the 'lid' down as it disappeared. The lid seemed so neat and perfect in circle that the man stopped to examine it and found to his astonishment, that it was a sixpence! There was nothing but silk thread covering the top of the coin, but underneath mud and silk thread were coated on and shaped convex (as usual). The coin had probably been swept out of the tent with rubbish." Commenting on this a contributor to Nature says: As is well known, the doors of trap-door spiders' burrows are typically made of flattened pellets of earth stuck together with silk or other adhesive material. The unique behavior of the spider in question showed no little discrimination on her part touching the suitability as to size, shape, and weight of the object selected to fulfill the purpose for which the sixpence was used.—Exchange.

## MY SYMPHONY.

To live content with small means,  
To seek elegance rather than luxury;  
And refinement rather than fashion;  
To be worthy, not respectable,  
And wealthy, not rich;  
To study hard, think quietly,  
Talk gently, act frankly;  
To listen to stars and birds,  
To babes and sages, with open heart;  
To bear all cheerfully, do all bravely,  
Await occasions, hurry never.  
In a word, to let the spiritual,  
Unbidden and unconscious, grow up  
Thru the common.

This is to be my symphony.

WILLIAM HENRY CHANNING.

Just God and I, with naught between.—John White Chadwick.





PUBLISHED EVERY SATURDAY BY  
**THE SUNFLOWER PUBLISHING CO.,**  
 Lily Dale, N. Y.

Entered at Lily Dale, N. Y. as second-class matter.

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#### ADVERTISING RATES:

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 1 " " " 75c; " " " 1.50.  
 2 " " " 1.50; " " " 3.00.  
 Reading notices, 15c a line; 20 lines, 10c a line. Discounts for Time and Space.

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#### THOUGHTS BY MISS HARLOW.

Given at The First Spiritualist Church Pittsburg.

Thursday, March 24, 7:45 p.m. Miss Harlow spoke from several subjects, suggested by a few of the friends present. The first subject was "Do spirits who are earth bound realized their condition or, are there any such as earth bound spirits?" In answer she said, "Now my friends the states of nature are truly automatic and can grow or evolve without the mind. To explain this thought we will say that when we pass from this earth-state to the spirit state the change does not depend upon the mind, for the change is automatic, or self working according to nature's order, but the mind may qualify or give position when the spirit enters into the spirit world.

In a certain way all things have thoughts, and these thoughts, the later ones, on the earth sphere dominate our mentality, and have a great deal to do with the realization of our conditions and relations in the spirit-states, but while we cannot, with the physical eye, see the potency of the mind, we can feel its power, and this vibratory condition enables us to locate ourselves in the spirit world, and to discover if we are earthbound or otherwise.

"We can understand that the medium impersonates the spirit control, in proportion as the control has the dominating power over the organism, so with the spirit when passed over, it can be influenced with the thought projections from mother or father or friends who have been or are now reluctant to release the spirit, and thru this cause some spirits are kept earth bound. We should relieve them of these fetters, and give them freedom to assimilate and unfold in their new relation in the spirit world."

The second subject was, "The Conditions of the spirit. When Entering Earth's Atmosphere, is it Purely spiritual or Must it take on Earth's Conditions?"

"Thru the mind the spirit can project its thoughts on the mind of the subject and cause it to see thru the mind a picture of persons, or things, or it can throw on the canvass of the aura of a circle, a scene which stands in space, visible before the eyes, and thus communicate with the earth sphere."

The third subject was, "Which is better for the Human Race, Moderate Knowledge of Many Things or Special Knowledge on a Certain Line?" The thoughts on this subject I cannot give, because they were given in poetry, but so grand was the poetry, and so great did the inspiration gradually grow that tears of joy and appreciation were seen in the eyes of many present, and the remarks of many persons after dismissal gave evidence of the state of ecstasy they were enjoying.

As far as I could understand, the life of the people who tilled the soil, cared for the cattle, sheared the sheep, spun the wool, made the garments and provided for the needs of their household, was the happiest life. Sunday, March 27, a. m. subject, "Why are not all our so-called, prayers answered?" "On this question, let us think a little for ourselves. In our legislative halls, prayers are offered; but do they continue the real elements of prayer? It has become merely a custom, hardly any feeling, and less appreciation of it being answered. The soul is the real generative side for prayer, and its needs, expressed in the intonations and vibrations of its nature, are always supplied on the plane of reciprocity. Prayers have not been always answered as desired, and this has led us often to ask, 'Is there anyone to hear and answer prayers?' We have often doubted the virtue of prayer.

"The mind of man is a well of potencies, yet with all its concentrated forces, utterly fails to receive response from the petitions offered. This failure is because we do not understand the laws of nature, or we do not comprehend the adaptability of the relations of things prayed for.

"The Nazarene in His life exemplified that there was no defects of mind or deformities of body, so great as to prevent Him calling every one brother. His prayers were for the good of general humanity and in harmony with nature. In the time of the revolutionary war, when they prayed for freedom from oppression, and for the success of the nation with more and broader liberties, they were in harmony with their own intonations, founded upon nature's laws of civilization and human progress. They had the pure seeds of success in their own being, and as they cultivated them to the fullest extent in harmony with nature, she reciprocated and success crowned their efforts.

"Mind is a great power. Nature has been a long time in building mind, and she does not do this simply for the thing of it therefore the concentration of mind into proper and natural channels can accomplish much for humanity."

SUNDAY, MARCH 27.

"Emerson said, 'Your summit will be as high as your base is broad.' Our architects and mechanics understand this law. What base are we laying for the future? Riches, power and fame only in service builds nations, establishes trade and makes associations. Nepo had riches, power and fame, and with all these in his grasp and supported by military force, eventually failed. Money is unstable because of its base being poorly constructed. The real wealth is the wealth of the Christ world, or the principles embodied in the saviors of the world in all ages. He who builds from a base of this kind, can be sure that its currency will never depreciate in all time, for good kind deeds never lose their power, and when we balance the accounts of life we will find it all recorded—be it little or much.

"The base from which so many people have built is composed of self or selfishness, and this selfishness depended upon the quality of the mind. If the mind was low in the scale of intelligence the selfishness was limited, and the base correspondingly narrow and the summit easily and quickly reached, and this low standard of mind is what caused many to pose as martyrs in the theistic field.

"In speaking of martyrs, I wish to say that Mr. Emerson said, that 'martyrdom ceased when men began to think.'

Martyrdom existed because of ignorance.

"In speaking of some of the principles of our efforts the speaker said, 'A persistency to control simply to support our own opinions is tyranny, and tyranny cannot exist long. Mr. Emerson stood alone when he voiced the great principle of progress, he needed no armies to support the views he held, they live today in the minds of the people, because he spoke and advocated the eternal principles of truth when and wherever he found them. In the great struggles of these times, the world is pleading for sympathy and better conditions and.

"There has been more struggles for fame than any other relation of life. Men have given their best efforts to get wealth and then lost it all in striving for fame. Do not strive with the so-called gods for

wealth, power or fame, for these are founded on purely a temporary base, the nature of which deceives and debases humanity, honesty does not ask for class by legislation. Where there is class legislation everything connected with it is not right. Lincoln was a man of broad humanitarian principles and was willing to serve at any work if it were honest. While serving in the highest office within the gifts of our people, and performing the great duties connected therewith he ever had in view the good and welfare of humanity. From this base no doubt he was spoken of as 'Honest old Abe.'

"We should speak the truth tho it deprives us of our opportunities in life. Now expectation is the great wine of elixir of life and tho the realization may not be equal to it, remember your expectation founded on a truthful life, gives breath to your base, and will enable you to reach a higher summit in your life work.

"In closing let me ask you to consider what is your base for Spiritualism, if it is confined to the narrow path of self, and gaining wealth, power, and fame, your summit will not be very high, now will it endure the changes of time. Broaden the base for life's actions, embrace within its scope the eternal principles of honesty and justice, and with your highest concepts of truth and righteousness, administer to the needs of progressing humanity in its efforts for better conditions and happier associations here in earth life with a base as broad as human needs, you may approximate its summit in earth life, but its summit will be found somewhere, sometime, in the eternal ages of spirit life."

I am requested by a member of our organization to state that this evening's discourse was one of the best and clearest expositions of real Spiritualism he has ever heard, and I may say many of our people join in this view of the discourse.

M. C. MATTHEWS.

#### COLORADO'S JUSTICE

A STATE WHERE WOMEN ARE NOT CONSIDERED A CALAMITY.

Ex-Governor Alva Adams Declares That the Centennial State Does Not Regret Granting Equal Suffrage to Women.

The following is taken from the address of the Hon. Alva Adams, ex-governor of Colorado, before the National Woman Suffrage convention, recently held in Washington:

I hold no office and am seeking none and at my own expense have traveled 2,000 miles to be here today. These facts should be valid vouchers of my sincerity and good faith.

Colorado does not go into mourning when a girl is born.

Equal suffrage has not taken Colorado out of the Union. She stands an example of what a sovereign state should be—a model to those self righteous states that preach equal rights in press, pulpit and forum and deny it in the law.

In Colorado the statue of Justice that crowns city hall, courthouse and capitol is not a lie. For the capitol in Washington and in forty-one states of the Union the figure of St. Paul would be more fitting than that of the Goddess of Liberty. Unfettered by tradition and prejudice, Colorado has dared to do right. She has given to woman what Solomon gave to Sheba—"whatsoever she asked"—and she has no regrets and no desire to recall the gift. After ten years of experience equal suffrage in Colorado needs neither apology nor defense. No harm has come to either woman, man or the state. Justice never harmed any one.

Woman has not yet conquered iniquity in Colorado, nor has it conquered her. Suffrage is not a revolution; it is but a step and not the end of the journey. The ballot has not changed her nature. She still recognizes that raising bread and babies is a part of the divine command, but these duties are not the whole of life. She uses the ballot to protect her property, her home, her children. It has broadened, not impaired, the woman. It has not taken the flavor from the lips of a Colorado sweetheart; it has not darkened the glory of the Colorado mother, who is as sweet and gentle and refined as any woman who ever sang a lullaby over a cradle or blessed a fireside with her love and devotion. They have made no effort to upset the universe. They are cleaning one room at a time, not trying to right the wrongs of a hundred years in a day. Women may not have suffered, but there is a moral uplift, an inspiration, in the recognition of her equality. To the free the world is different; the sky is clearer, the air more exhilarating. She is a partner in the government; her home is a full and equal partnership affair, not a corporation where the man holds all the stock and does all the voting. She is a part

of things, an individual and independent. This is everything. Our homes are the "Home, Sweet Home," of other days, with the added interest and inspiration that a free, self respecting, equal womanhood can give.

Women have not mired in the pool of politics. She is purifying it. She has raised the atmosphere of the polls without lowering herself at the polls. Women are as free from insult as in the vestibule of a church. Genuine respect and deference for woman is a western trait. In the wildest and most lawless mining camp of the Rocky mountains the coroner's jury would return a verdict of suicide over the remains of a man that had insulted an honest, virtuous woman. Now and then a woman may take a man's view of politics and use a ballot corruptly, but for every corrupt woman in politics you can find 100 men equally as foolish and with more power for wrongdoing. Last year one poor, deluded woman was caught repeating, and among the antis there was more rejoicing over the one that went astray than over the ninety and nine that were true.

The professional politician says that the woman vote is uncertain. No greater tribute could be paid. In its uncertainty the gangster can read his doom. In three or four of the largest cities women have made but little headway against the entrenched machine. The failure here is due to the so called respectable Christian men who will not ally themselves with the women to form an invincible army of civic righteousness. The women are ready, but the men are chained to partisanship.

It is human nature to question success, but it never doubts failure. The only battle cry of the mob is to "crucify him." Ugly charges are remembered and repeated. Praise and words of honor are forgotten. Few kind words are printed regarding equal suffrage, but sarcasm and falsehood are given wide circulation. Two years ago twenty-five colored ministers of all denominations replied to the question of equal suffrage results. One said it worked badly; three said it worked fairly well; twenty-one said it worked well.

It was a tourist reporter who stated that Colorado women used charity and philanthropy as a political lever; that the highest and sweetest sentiments of the human heart were used by women as trading coin with which to purchase votes. What a shameful libel on her sex! One wonders with whom she associated when there. Certainly no true woman ever gave utterance to such revolting sentiment, for they are not true. If uttered at all, the words but expressed the individual distorted and deformed methods and ideals of one woman and in no way represented the 100,000 self respecting, honest woman voters of Colorado any more than John L. Sullivan represents the culture and refinement of his native city of Boston.

Circle of Light Camp Open from May 15 to October 31st.

The deep satisfaction of consciously walking with God, of living the inner life working in the smile of His approval and the joy of His Benediction is so dear to many hearts, that Mother Virtuzia has decided to open the camp "retreat" on the shores of Lake Geneva, where those friends who are drawn to peace, harmony and helpfulness or who are in search for health and strength, physically, mentally, and spiritually, may find a welcome rest and refreshment of spirit. The post office address after May, 15th, will be Circle of Light Camp, Williams Bay, Wis. For particulars address J. P. Cooke Sec. "C. of L." Home Center 506 N. Central Ave. Austin, Chicago, Ill.

"Trust the future to bring you just what it will be best for you to have. Concentrate all your thought and effort upon the present—the living present."

"Whatever the past has been or the future may be you can only live in the present. Do your level best to make the present moment a success."

"If you allow yourself to worry about the future, you will find that in about one hundred cases out of one hundred the things you have worried about never come to pass. Then why not let go entirely and leave the future to the All Embracing Power which has guided your life in the past."

"Do not be deceived. God is not to be trifled with. What men sow they will reap. For those who sow the field of their earthly nature will from it reap decay; while those who sow the field of the spirit will from it reap enduring life. We must never tire of doing right, for at the proper time we shall reap a harvest, if we do not grow weary."

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## LILY DALE NOTES.

The City of Light Assembly opens Friday, July 15th and closes Sunday, September 4, 1904.

With the advent of a little warm weather the place begins to put on more life, and talk of the coming summer is of a more encouraging nature. Cold weather and four feet of snow rather casts a damper on the idea of summer resorts. We have been but little bothered with water as the snow has gone off gradually and it has not been noticed as it would have been had it gone with a warm rain. A couple of warm days and then a few days of cold have made it very easy.

Sap is running quite well and the farmers in the vicinity have good prospects of a fine lot of sugar and syrup.

A sad and fatal accident occurred a few days ago when a branch from a tree fell, striking Mr. H. T. Tamberling on the head killing him instantly, while he was working in his sugar bush.

Another sign of spring is the fishing for bullheads. Thirty-five were caught one evening last week.

After over a year of delay the arrangements for the manufacture of the Uncle Sam Stamp Box have been completed and they are now ready for delivery. All back orders will be filled this week. This is a very neat little novelty and should meet with a ready sale. It is a box so arranged as to carry postage stamps between two prepared ribbons, the stamps being fed into a box through a slot in the end by turning a small milled wheel and fed out again by turning another—one motion of the thumb being all that is necessary to deliver a stamp. It is absolutely impossible for a stamp to be destroyed or spoiled, and as the ribbons are coated with a preparation to which the gum on the stamp will not adhere, they furnish absolute security for carrying postage stamps in the pocket. The boxes are a trifle larger than an ordinary pocket match box, hold twenty stamps, and will be sent by mail, post-paid for 25 cents silver.

Mrs. Jennie Weaver, who has been visiting her sister, Mrs. Ada Davis, has returned to her home at South Dayton, N. Y., Miss Nellie Davis accompanying her for a short visit. Mrs. Ada Davis has gone to the Ridgway Sanitarium at Hyde-town, Penn. Letters received from her indicate that she arrived there all right and we all hope she will find a decided improvement in her health by the visit.

Mr. and Mrs. Grenamy have arrived for the season and inform us that it is among the possibilities that they may settle down here for a permanent home.

F. G. Neelin is spending a few days on the grounds.

The frame of the new "Lily Dale Park Store" is up and work is progressing as fast as the weather will permit.

A dance was held at Library Hall Wednesday evening, March 30. About thirty couple attended and a very enjoyable evening resulted. The ladies furnished refreshments which were enjoyed by all.

Mrs. Maggie Turner returned from her trip and was called to Dunkirk immediately. She returned home for the anniversary exercises.

H. D. Barrett, president of the N. S. A. for a number of years chairman of the Assembly, spent a day at The Sunflower home and renewing old acquaintances. His health is quite good and he is looking better than we have seen him

for some time, notwithstanding the reports of his physical and mental decline. He has more of the old-time vigor and energy than we have seen in him for years. He reports that Mrs. Barrett is slowly regaining her health and has hopes for her ultimate recovery.

### Transition of John Dederick.

Mr. John Dederick passed to the life beyond at 1:15 p. m., Sunday, April 3d. He has been a great sufferer for the past few years and this winter has been confined to the house all the time. Mr. Dederick was a G. A. R. man having served thru the civil war in an Illinois regiment, and was also a member of the A. O. U. W. He was 74 years old. Just before passing out he was caught with clairvoyant sight and his countenance lit up as he saw and recognized the face of his mother in spirit life. The services will be held at the house on Tuesday morning at 11 o'clock. At his request Dr. Kerin an Episcopal clergyman of Jamestown will officiate.

### Anniversary Exercises.

The 56th anniversary of Modern Spiritualism was celebrated at Lily Dale by an entertainment Saturday evening and services Sunday afternoon, April 2d and 3d. The entertainment consisted of recitations and musical selections by local talent the larger part of which was rendered by our children. After the program refreshments were served the floor cleared and dancing until 11:30 closed one of the most pleasant evening gatherings held by our winter residents. Much credit is due to Miss Florence Davis who conducted the affairs of the evening.

The Sunday services were called to order by Mr. Hutchinson who acted as chairman for the occasion. After a song Mrs. Watson read a beautiful poem which is a parody on "The Raven" portraying the materialization of a spirit. After another song the chairman made some appropriate remarks, then introduced Mrs. Clara Watson as the speaker of the afternoon. Mrs. Watson discoursed on the subject of "Spiritualism," giving her ideas of how it should and should not be presented, and expressing a very optimistic aspect for its future. After another song, Mrs. Grenemyer expressed a greeting to the Lily Dale friends and dismissed the meeting with a benediction. The singing for the occasion was furnished by Mr. and Mrs. Phillips of Cassadaga, accompanied with the violin by Mr. West. The songs were very much enjoyed by the audience.

## Buffalo Notes

N. H. EDDY, Correspondent.

Sunday morning, services at the Temple opened with singing. Mr. Blue made a few remarks after which President Manger introduced Dr. Geo. B. Warne of Chicago, president of the Illinois State Association and vice-president of the N. S. A. Mr. Warne expressed some very excellent thoughts and ideas. Mrs. Murtha gave a few readings. The service was a deeply interesting one.

Sunday afternoon your correspondent attended the meeting at the Allen-street church, Dr. Matthews, speaker and medium. A selection and poem were read after which Dr. Geo. B. Warne, who was present, was called upon and responded with a very interesting discourse in behalf of Spiritualism and the best methods to be used for the advancing of the cause. The thoughts and ideas expressed were right to the point and highly appreciated by the audience. President Manger of the First Society, was called upon and made a few remarks after which Dr. Matthews gave quite a number of tests and readings which were acknowledged as correct. Beautiful flowers decorated the rostrum and an atmos-

phere of harmony prevailed. The meeting was a very enjoyable one.

Sunday evening, March 27th, the 56th anniversary of Modern Spiritualism was celebrated by the First Spiritual Society of Buffalo, by appropriate services held in honor of the occasion in the First Unitarian Church on Delaware avenue, near Huron street. The church is reported to seat about 600 and nearly every seat was taken. The pulpit was surrounded by a profuse decoration of beautiful flowers consisting of lilies, roses and potted plants, exquisitely arranged. The members of the Ladies Aid Society connected with the First Society, done well their part regarding the floral decorations. Those present to take part in the exercises were Mr. Leo Manger, president of the First Society; Dr. Geo. B. Warne of Chicago, president of the Illinois State Association and also vice-president of the National Association; H. W. Richardson of East Aurora, N. Y., president of the New York State Association; Mr. W. H. Bach of Lily Dale, N. Y., editor of THE SUNFLOWER, and Mr. F. Corden White and Mrs. J. A. Murtha, as test mediums and demonstrators of spirit return.

The services were opened with a selection by the choir of the church followed by President Manger in a short address introducing Dr. Warne as the principal speaker who gave a most excellent address relative to the history of Modern Spiritualism, its merits, teachings and experiences. His address was very interesting and listened to with rapt attention. Then came a selection by the choir after which very appropriate and well-timed remarks were made by Messrs. H. W. Richardson and W. H. Bach, followed by congregational singing "To the Work, to the Work." President Manger then introduced Bro. F. Corden White as medium message bearer and one who thru his marvelous psychic and clairaudient powers could demonstrate the truth of Spirit intercourse and the continuity of life. The names and messages given to those in the audience were invariably acknowledged as correct. At the close of Mr. White's service, the hour being late, the meeting was closed with a few remarks by President Manger and the singing of the Doxology.

The anniversary services were a grand success from start to finish, made so thru the excellent program that was so well arranged and carried out so admirably by those who took part.

Friday evening, March 25th, the program of the pedro party held at Mrs. Whittaker's, 368 Front avenue, under the auspices of the P. R. I. Club, was a very interesting and successful affair and proved a most enjoyable evening to all. Aside from the pleasure and entertainment afforded by games there was music by the graphophone which was much appreciated. Cake and cream were served.

Wednesday evening March 30th, the seance at the Temple was well attended. Mrs. J. A. Murtha was the medium of the evening and a number of readings were given which were recognized by those receiving them. Mrs. Murtha has labored earnestly and faithfully in her mission as message bearer. She is a sincere and honest worker and has given many very convincing proofs of spirit return. This Wednesday evening closed her month's engagement with the First Society of Buffalo. At the close of the seance President Manger spoke words of commendation to Mrs. Murtha in behalf of her work and earnest efforts for the society. She goes to Watertown, N. Y., for April.

About one year ago Mrs. Chambers, niece of Mrs. Addie Gage, was taken suddenly ill and passed to the realms of spirit leaving a young son and daughter to mourn the loss of a mother. The son, Edgar Lacy Chambers, 12 years of age, has been ill for

several weeks and quite a sufferer, and on Tuesday the 29th at 2:30 p. m., he was called home to spirit life to meet his mother. The funeral took place at the Cornell House, the home of Mr. and Mrs. Omar Gage, 1200 Main street. Rev. Mr. Richards of the Episcopal denomination officiated. The singing was by the vested choir of young lads about the age of the deceased.

### "To Abolish Human Nature."

To obviate all necessity for "reform," the spasmodic fad of ages, perhaps the English lord who offered in parliament "a bill to abolish human nature," is not far wrong in special effort to avoid the worry and tax of trying to make people better by legislation.

A review of organized efforts to reform humankind shows the existence of animal nature yet in populations proves a stumbling stone to many. Human story discloses many special radical efforts to reform, and make humankind better by destruction of the 'bad.' Long preachings prior to the great flood of waters failed to improve, and "Noah's" flood failed to drown out human "wickedness," and later the cruel wars of the savage Jews, in the attempt to reform by killing off nations and appropriating their fruitful lands, about as their 'illustrious' successors, noted lords, dukes and duds are doing today. These later efforts however are effected by "improved" methods, scientific. Humanity is starved off and killed off according to the science of modern Christian warfare. Some one puts it about this way:

A soldier knocks at the door of a hut.

"Whose there, what do you want?"

"In the name of civilization open this door or I'll break it down."

"We prefer peace and to be let alone."

"My name is Christian civilization and I want to civilize you—make a man of you, open the door and let me in."

"What are you going to do?"

"You must dress yourselves like civilized people, wear pants, vest, plug hat and kid gloves. Will furnish these at reasonable prices."

"What shall I do with them?"

"Wear them; the first step in civilization is to wear proper clothes."

"It's too hot here to wear such things—would you murder us?"

"If you die you have the pleasure of being a martyr to Christian civilization."

"You are very kind."

"Don't mention it. What do you do for a living?"

"When hungry eat a banana—eat drink and sleep about as we feel."

"Horrid barbarity, you must settle down to some occupation—be a missionary or something. If you don't I'll lock you up for a vagrant."

"Well, if I must be employed, I'll start a coffee house. I've a good deal of coffee and sugar on hand."

"Oh, you have, eh? Not so hopeless as I feared. Now in the first place you pay me a hundred dollars."

"What for?"

"Occupation tax you ignorant heathen. Do you expect the benefits of civilization for nothing?"

"But I have no money."

"I'll take it in coffee, gin, sugar, tobacco, and if you don't pay promptly, I lock you in jail."

"What is jail?"

"Jail belongs to progress. You must expect to make some sacrifice for the blessings of civilization."

"Great thing this civilization"

"You can hardly realize the benefits. You will tho, before I'm thru with you."

This talk weakly illustrates hard concrete facts. The attempted extermination of peace-loving, industrious peoples ruthlessly continued by powerful, perfidious so-called "Christian" nations.

The pity is that so much of past teaching has proven false to the good

of humanity. The best interests and human rights of man sacrificed to concern and veneration of cruel gods. Religion insufficient, marches steadily on with the corrupt oppressive state to kill, not save. Religion—religious rigor killed the great humanitarian Jesus. And from the prophet Confucius till now the nations fail to live the only principle that will truly and permanently make and keep people better—the brotherly practice of the higher, better humanities.

WM. D. RICHNER.

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"Let the dead past remain dead. Don't try to resurrect it."

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A lecture by Daniel W. Hull, delivered before the Kansas Free Thought Association in 1896.

This pamphlet shows the impossibility of affecting complete government through the operations of political parties, and makes a splendid argument in behalf of a co-operative form of government, showing what a complete state of happiness would be brought to the people of the country, thru it. Everybody should read it. Price 15 cents.

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(Central Standard Time.)  
One hour slower than Eastern Time.

No. 1	No. 3	IN EFFECT NOV. 15, 1903.	No. 2	No. 4
a. m. p. m.			a. m. p. m.	
7:55	5:40	Lv. Dunkirk	9:20	6:00
8:05	5:10	Lv. Fredonia	9:12	5:08
8:09	5:14	Lv. Laona	9:08	5:40
8:29	5:38	Lv. Lily Dale	8:52	5:32
8:53	5:42	Lv. Cassadaga	8:40	5:28
8:41	5:49	Lv. Moos	8:41	5:21
8:48	5:57	Lv. Sinclairville	8:34	5:19
8:57	6:06	Lv. Gerry	8:25	5:06
9:09	6:16	Lv. Falconer	8:14	4:54
9:45	6:40	Lv. Jamestown	7:58	4:38
9:14	6:21	Lv. Falconer Junction	8:07	4:47
10:05	7:07	Lv. Warren	7:17	3:57
11:20	8:25	Lv. Titusville	6:00	2:40
a. m. p. m.			a. m. p. m.	

\*Daily.  
\*Daily except Sunday.

SUNDAY TRAINS.  
Leave Titusville 7 a. m., Falconer, 9:14; Lily Dale, 9:52; arrive Dunkirk, 10:20.  
For return see number 3 above.

Central Standard Time is one hour slower than Eastern Standard which is used by the towns along this line.

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Savitri Sarasvati.



# METAPHYSICAL.

Conducted by EVIE P. BACH.

## GUIDE TO HAPPINESS.

Of all the transient joys of earth  
There are none to be prized above  
Those virtues of the greatest worth—  
Contentment, Kindness, Peace and  
Love—  
Four jewels set in Life's great ring—  
Four gems which seraphs love to sing.

Contentment wears a smiling face,  
And strews life's paths with sweetest  
flowers;

It from the brain doth care erase  
And lightens up the darkest hours—  
It is the antithesis of strife—  
It is the Godly's theme thru life.

Kindness is a bright golden band,  
Encircling friendship—without alloy—  
A crystal goblet of silvery sand  
Each grain of which adds to one's joy,  
And when blended with a tear,  
Makes mortals friends, and friends sincere.

Peace is a fountain from which flows  
Much happiness when a wrong's forgiven—  
A balm of comfort which bestows  
Much joy on earth, more bliss in  
Heaven;

'Tis by all cherished, save the knave  
Who to rank passion is a slave.

Love—blessed boon of Heaven divine—  
Like the dew-drop to the drooping  
flower,

It cheers the heart—exalts the mind  
And lights the soul at the parting  
hour—

O Love, to mortal one nigh perished,  
Thou art the joy, the bliss most cherished.

And these four diadems so bright,  
Decked with Virtue's garb ne'er fail  
To inspire the soul with rare delight  
And all the cares of life curtail:  
Then husband them if bliss ye'd taste—  
Treasure them as emblems chaste.

—GEO. F. KITTREDGE.

## MORNING THOUGHTS.

People need from us nothing so  
much as good cheer and encourage-  
ment. Life is hard for most, and  
we need inspiration.

The best friendship is that which  
inspires us to do better, to do our  
best.

It is worth while to do even the  
smallest kindnesses as we go along  
the day. Nothing is lost. No dew-  
drop perishes, but sinking into the  
flower makes it sweeter.

Strength and beauty combine in  
the making of the truest manliness.

Two good rules for life are:  
Never be discouraged; never be a  
discourager.

There is a blessing in hardness.  
Enduring it with courage and per-  
sistence make us strong.—Exchange.

## HOW TO WORK.

BY WILLIAM E. TOWN.

When you work, pay attention to  
what you are doing, and nothing  
else.

Don't get flurried and hurried un-  
til your stomach is tied up in hard  
knots, your head is hot, your feet  
cold, your temper ruffled and your  
solar plexus refuses to shine.

You are often commanded to love  
your work, and you may find it a  
hard thing to do, but keep trying.  
See if you cannot discover some new  
and better way of going at it.

I am a great believer in frequent  
change of work where this is pos-  
sible. Work never ought to become  
drudgery. Under the reign of the  
coöperative commonwealth which is  
to be, work will never become  
drudgery.

Work is an expression of man's  
creative power. It should be a  
pleasure instead of a drudgery. It  
should always be an expression of  
individuality.

The invention of modern labor-  
saving machinery has rendered the  
processes of manufacture largely  
mechanical along almost every line.  
If the hours of labor were short this  
would not be so bad, but to work at  
mechanical labor for ten or twelve  
hours per day is deadening to soul  
and body. Yet even workers who  
belong to this class can put some-  
thing of themselves into their work.

Self-preservation requires that  
you make your work so far as possible  
an expression of yourself. You  
should put thought into every part  
of it, however purely mechanical it  
may be. Nothing will more quickly  
and surely disintegrate and break  
down a strong constitution than  
mechanical labor performed with  
the mind on other things, or allowed  
to drift idly at will.

The one who accomplishes the  
most work in the easiest manner is  
the one who avoids tension. To

work constantly in a condition of  
mental strain is slow suicide. Take  
each minute by itself and work as  
if that minute had neither begin-  
ning nor end. In other words, work  
ever in the present tense. If the  
mind is constantly reaching out to  
the point where your task is to be  
finished, you cannot give the best  
that is in you to the work in hand.

Glorify your labor however  
humble it may be. Seek to do your  
work a little better each day. This  
is the way, and the only sure way,  
to attract something higher and  
better.

Do not be discouraged by environ-  
ment. Do not allow the soul to be  
weighed down by drudgery. Let it  
rise and soar. Do not think of  
yourself as bound, but rather as  
learning a useful lesson, which, when  
mastered, will give place to some-  
thing better and higher.—Nautilus.

## LIMITATIONS.

"For the last seventeen years I  
have read and studied everything  
possible, hoping to find something  
which would enable me to overcome  
my limitations. I feel as if I were  
chained to a rock. Am getting  
desperate." E. R.

Good! When you get desperate  
enough you will quit looking for  
deliverance. You are chained to a  
rock—the rock of your own inertia.  
All the reading in creation will no  
more "overcome your limitations"  
than it will eat and breathe for you.  
The trouble with you is that you  
are waiting inertly for some mighty  
force to pick you up by the coat  
collar, make you over and set you  
down in the environment of a mil-  
lionaire. Of course you feel  
"chained," of course you feel your  
"limitations." And you look out-  
side yourself for help. I'm glad  
you are getting desperate! That is  
a sure sign you are coming to your-  
self. When you once do that you  
will look about you and see a dozen,  
yes, a hundred places where you are  
not limited. You will wake up and  
get interested in doing what you  
can do, and being what you can be;  
instead of drudging thoughtlessly  
and wailing over what you can't do  
or be. You are like a child who  
cries and wrings its hands because  
it can't get over the wall, when at  
either hand there are openings lead-  
ing thru the wall. When you see a  
"limitation" you settle back des-  
pairing, instead of using your wits  
to get around it. You wait for  
some outside intelligence to pick  
you up and set you over the wall,  
instead of using your own gumption  
and energy to find a way around or  
under. And then, there never yet  
was a wall so high it could not be  
scaled somehow; but never by the  
man or woman who dubs it as im-  
possible. Even if there are no  
openings in your stone wall you  
can exercise your energy and wits  
inside the wall until you develop  
power enough to scale it, or to make  
an opening thru it. You see that's  
the trouble—you despise the day of  
small things and refuse to develop  
your wisdom and power on the  
things near at hand. You are not  
limited; you are only paralyzed from  
gazing on the mountains you cannot  
move just now. Remove your gaze,  
and attack with a will one of the  
mole-hills. You will soon prove  
your power.

## An Appeal to Willing Workers.

Now that Lent is here and you  
have time to stop for a bit, it is a  
good time to think of the Summer  
and Lily Dale City of Light; the  
Willing Workers and their Bazaar,  
and make something for them. Do  
not forget that they aspire to the  
founding of a Woman's Building,  
and help them along.

Articles or money sent to Mrs.  
Eliza Page, Treasurer, at Lily Dale,  
will be thankfully received and well  
cared for.

M. ELIZABETH CLARK, Sec'y.  
March 4, 1904.

"It is greater disgrace to be sick  
than to be in the penitentiary. If  
you are in the penitentiary, it is a  
sign you have broken some man  
made statute, but if you are sick  
it is a sign you have broken some  
God-made law."—Hubbard.

## MUCH SMOKE; LITTLE FIRE.

Colorado Charges Against Woman  
Suffrage Have Slight Foundation.

It would be most encouraging to wit-  
ness the horror depicted in the writings  
of some of our men over the fraud re-  
ported to have been committed by a  
small handful of women in the Denver  
election were it not for the fact that  
they fail to even mention the frauds  
committed by men at the same elec-  
tion, which were a hundred times great-  
er than those committed by the women.

I happened to be in Washington at  
the time Hon. John Shafroth resigned  
his seat in congress. Mr. Shafroth,  
together with some half dozen other  
prominent citizens of Denver, was in-  
terviewed regarding these reports, and  
they were all unanimous in pronounc-  
ing them "outrageous lies." Mr. Sha-  
froth said that very few of the persons  
implicated were women, and those  
were at the instigation of men. There  
were some 5,000 fraudulent votes cast,  
and not over 100 were cast by women,  
and yet from reading the papers one  
would suppose that women were the  
only transgressors.

A prominent lawyer of Denver who  
was in Washington said of "exhibit  
64," which has caused all these news-  
paper scare heads: "That exhibit was  
not competent evidence and would have  
been thrown out by any court. The  
woman who accused herself and other  
women of cheating simply made her  
affidavit and 'skipped.' She did not  
stay to be cross examined, as any one  
making such an accusation is bound to  
do. Everything points to the belief  
that she was in the employ of the op-  
posite party."

When Mr. Shafroth, who is the one  
affected by these frauds and whose  
honorable conduct in resigning his seat  
is praised by both friends and ene-  
mies, pronounces these charges against  
the women "outrageous" and still in-  
sists that the influence of women in po-  
litical life has been uplifting in spite  
of the occasional dishonorable woman,  
what can be said of those who, ignorant  
of the facts, devote columns in trying  
to bring the women into ridicule?

The whole thing bears the earmarks  
of another well planned scheme of the  
antisuffragists to bring woman suf-  
frage into disrepute. No one has ever  
claimed that all women are honest or  
that all women would vote honestly,  
but when any writer devotes columns,  
as some of them have, to picturing the  
fraudulent schemes of at the most a  
handful of women they must be hard  
up for material.

Women have been voting in Wy-  
oming for thirty-five years, in Colorado  
for ten years and in Idaho and Utah  
for eight years, and this is the first in-  
stance where women have been found  
repeating at the polls. You may rest  
assured that the opposition would have  
discovered it if any woman had ever  
before done such a thing.

Perhaps it would be an act of kind-  
ness to let the opposition gloat to their  
hearts' content over this, their first dis-  
covery of fraud by women after wait-  
ing all these long weary years for the  
opportunity.

ELNORA M. BABCOCK.

## MRS. HOWE'S VIEWS.

Author of the "Battle Hymn" Tells  
Why Women Should Get the Ballot.

We shall not obtain suffrage simply  
because we want it, nor shall we fail  
to do so because others don't want it.  
We shall get it because it is right that  
we should.

The government of our country  
formed itself upon the axiom that in-  
telligence shall govern. Now, intelli-  
gence has no sex nor policy either. The  
elements of good judgment are equally  
balanced between men and women,  
and in women the interests of good  
government are more deep and intense,  
because parentage in woman is a fact  
more vital and intimate than with  
men.

We are custodians of the future, the  
guardians of its first public breath, the  
trainers of its earliest thought and im-  
pulse. Through untold labors and pri-  
vations we bring the men to men's es-  
tate. Who shall say that our duty to  
the body politic ends there?

In the ages in which fighting was  
esteemed man's noblest pursuit the  
necessities of the race required that  
we should abide within the stronghold  
and beside the hearth. And now that  
the war worship has passed away and  
the things that make for peace are  
uppermost in men's minds and in the  
objects and ideals of society who shall  
say that the hand which guided the  
early years of every human being  
shall be paralyzed when it would  
touch the bloodless weapon of the bal-  
lot? Who shall say that the voice  
which sets the tune for the music of  
the household shall be dumb when the  
great interests of humanity are at  
stake and when the humanity of indi-  
viduals makes no account? You men  
who were once little helpless crea-  
tures, nourished and guided by our af-  
fection, does it become you to say,  
"You have taught what it concerned  
us most to know, and now we will  
teach you your place?"

JULIA WARD HOWE.

I know the spirit of God is brother  
of my own.—Walt Whitman.

## Excursion to Niagara Falls.

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things: Gentleness; economy; in-  
dustry. By being gentle, your  
energies are conserved. By being  
economical, you can be liberal. By  
being industrious, you secure rest."  
—Elbert Hubbard.

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Your medicine is doing me more good than all the  
doctors' medicine I have taken the last six years.  
My right arm has been so bad I had no rest for five  
years. The doctors here said it was rheumatism; but  
two years ago a doctor in Bay City said it was the  
nerves. My right leg took to swelling until it was  
very large. The doctors said they could not do any-  
thing for it, but thanks to your treatment, the swelling  
has all gone from the leg and my arm is better.

Yours Truly,  
MRS. JAS. G. WHEELER, Standish, Mich.

MRS. DR. DOBSON-BARKER,  
SAN JOSE, CAL.  
DEAR MADAM:—  
I feel that I need another month's treatment of your  
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Awaiting your favor, I am, Yours Truly,  
MARY L. PAYNE, McComb, Miss.

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April 9, 1904.

## A HEAVENLY REFLECTOR.

Written For The Sunflower by Mrs. J. L. Lewis.

"I don't believe it," said Mrs. Anson irritably, and the look that passed over her face said more plainly than words, "and I won't either."

Mr. Anson looked at his wife and said in a decided tone of voice, "I don't believe it, never yet proved but one thing and that is the ignorance of the person who uttered the words."

There came a knock at the door and Mr. Anson admitted a sunny-faced little woman whom he greeted with evident pleasure. Mrs. Anson's countenance instantly relaxed. "O Grace, I am so glad to see you!" she exclaimed, "and I am more than glad that I have one friend in this neighborhood of strangers."

Mrs. Grace Dale settled herself comfortably in the easy chair her friend brought forward and said pleasantly, "I have been hoping ever since you moved here that you would be friendly with your nearest neighbors, the Dentons, they are very nice people, I assure you."

Mrs. Anson looked keenly at her friend as she replied, "I hoped so myself until within a few days—O Grace, I am so disappointed—the Dentons are Spiritualists!"

Mrs. Dale fixed her honest blue eyes upon her friend's troubled face and said calmly, "well what of that? I fail to see it is anything against them."

"Anything against them?" exclaimed Mrs. Anson, "why Grace Dale I am surprised at you! Just think of the constant exposures and the number of so-called mediums that have been proved perfect frauds."

"Yes, I know, said Mrs. Dale," but while we are about it we might think of the large number of noble men and women who have led pure, honest, beautiful lives as mediums."

"As to the sins committed under the name of Spiritualism before we condemn let us remember that history proves that under the name of Christianity the earth has been drenched with blood and some of the most revolting crimes have been committed in the name of Christ."

"But, Grace, I hope you have not forgotten that God commanded his chosen people, the Jews, to put to death every person who had a familiar spirit," said Mrs. Anson eagerly.

"When God laid down that law it looks to me that he acknowledged spirit communion to be a fact," said Mr. Anson laughingly.

Mrs. Dale took no apparent notice of the remark but looking kindly at her friend said, "No, Mary I have not forgotten that certain Jewish leaders, known as prophets, said that God so commanded them; neither have I forgotten that they said He commanded them to make war upon peaceful nations near them, and put to the sword in horrible butchery, old and young—even little babes; take the homes and lands thus wrested by violence from their rightful owners for their own. Do you not know, Mary, that if there is any one thing taught in the Bible, it is the truth of spirit return? The Jewish prophets who ordered the mediums of other nations to be killed, and who claimed to be the mediums thru whom God spoke to the people, spoke under spirit control as you can see if you will take the Bible and read it with your eyes open to the truth. The prophet Ezekiel, one of God's mediums, says plainly that a spirit clothed in brightness and having the form of a man, came and stood before him and talked to him and finally took him by the hair of his head and lifted him up between earth and heaven. Later Ezekiel tells us that the spirit entered into him and set him upon his feet and opened his mouth and spoke thru him, causing him to say to the people, 'Thus saith the Lord.' If you accept Ezekiel's testimony as truthful it was under spirit control that the Jewish prophets cried to the people 'thus saith the Lord,' after they had been giving orders to them, you will also find that many of the prophets claiming to be God's mediums were wholly unreliable, or in other words 'base frauds,' and few of all these God-chosen mediums, led what would be called today honest and moral lives. You are much surprised I can see to find me de-

fending Spiritualism, but I have learned many hard but precious lessons since you and I joined the church in our happy girlhood days. How plainly I recall that Sunday morning; can see the sunlight gleaming upon the water in the brook and smell the odor of the roses growing by the roadside. We were happy that day, Mary, as we walked home together hand in hand—now long ago it seems."

Mrs. Dale's voice was low and tender, and Mrs. Anson's stern face softened and she said, "Mr. Anson was just telling me when you came in that Mr. Denton told him that he had seen furniture moved about by invisible hands, 'right in broad daylight, and I said I did not believe it. Perhaps I am prejudiced against any such belief.'"

"Prejudice," said Mrs. Dale, smiling, "is an ignorance of which the possessor is proud, and it may hold its own against belief, but never against knowledge. There is one question I want to ask you both: If it is a fact that the so-called dead can and do, under right conditions, return and communicate with the living, do you want to know it?"

"Yes," said Mr. Anson, firmly, "I want the truth, and when I find it I will accept it no matter with what name it comes labeled."

There was a moment's silence and then Mrs. Anson spoke hesitatingly, "If the dead can, in any way, make themselves known to the living, I want to be convinced that it is a fact and yet I want nothing to do with such things unless real good can come out of it. If good comes out of communion with spirits it is not wicked to hold it, for evil cannot produce good. If any spirit friend can and will give me something that will help me to be a nobler and better woman, something that I can take into my daily life and make me wiser and stronger, and so help me to help others, I will welcome it gladly."

"Your own true loving self spoke those words," said Mrs. Dale, looking at her friend with a radiant face, "And now I will tell you what I called for; it is to ask you to go with me to Mr. Denton's this evening. Mrs. Denton told me that you had not returned her call and I am afraid she will feel hurt if you refuse this invitation."

Mr. Anson looked at his wife appealingly, and after a little hesitation she said, "To be frank with you, Grace, there is just one reason why I do not want to go, and that is I am afraid—you see if—well, if they should go to ridiculing the Bible and saying such things as I have been told people of their belief always do say, it would hurt me so I would not want to ever have anything to do with them; I really couldn't bear it Grace. Some of the most tender and sacred memories of my loved ones passed away, cluster about that Book and"—Mrs. Anson faltered and her friend answered gently, "I understand, Mary, but you have no cause to fear for the Dentons are too well-bred and too kind to ridicule anybody, or anything, besides they know that ridicule is neither proof nor argument. I will call for you this evening."

In the quiet twilight Mr. and Mrs. Anson and Mrs. Dale walked along the bush-fringed country road leading to the Denton farm. As they neared the house the sweet tones of an organ played by skillful fingers attracted their attention.

"It is Mrs. Denton playing. We are early, let us linger and hear what she sings," whispered Mrs. Dale. As she finished speaking a clear voice began singing:

To me there came a priceless truth  
On my path was shone a light  
That has brought me joy in hours  
Of gloom  
Illumed grief's darkest night,

For my loved ones that I bid good  
bye  
While my heart was torn with pain  
All radiant now with life and joy  
Return to my home again.

O the light of truth, the blessed light  
That heaven of earth can make!  
O the wondrous strength of love  
divine

Death has no power to break!  
As the voice of the singer died

away Mrs. Dale looked at her friend and saw she was wiping away her tears and in her heart she rejoiced that her friend's introduction to the religion that meant so much to her should have made such a favorable impression. Mrs. Anson found this impression growing stronger when with cordial welcome she was received into the family sitting room where everything altho simple and inexpensive bore testimony to the refinement of its beauty-loving mistress.

To be Continued.

## ENDURED IN A GOOD CAUSE.

How Two Women Suffered For Devotion to Woman Suffrage.

A pleasant incident in connection with the recent national suffrage convention at Washington was the presentation to Miss Susan B. Anthony on her birthday of a basket of raisins from Mrs. Elizabeth Russell of Minneapolis. It was in memory of a noteworthy adventure that befell Miss Anthony and Rev. Anna H. Shaw a few years ago when they were campaigning for a pending woman suffrage amendment in South Dakota. They had to ride thirty miles in a sleigh in very cold weather to reach one of their appointments and then to ride forty miles more by night over extremely rough roads to the railroad where they were to take the train for their next meeting. The little station, which they reached at 4 a. m., consisted of one small bare room without even a bench. The train was five hours late. Miss Anthony, who was then nearly eighty years of age, sat down on the floor in a corner and managed to get some sleep resting her head on her knees. Miss Shaw walked up and down till the belated train arrived. The two ladies had nothing to eat but a handful of raisins, which they divided between them, half a dozen raisins for each.

Colonel T. W. Higginson was once told by a young opponent of equal rights that the majority of women did not wish to vote. Colonel Higginson said to him: "You dwell only on the quantity of the desire for equal suffrage. I want you now to learn something about quality. Go and talk with Lucy Stone." The women who wish to vote are not yet a majority, but the intensity with which they wish it and the hardships which many of them are ready to undergo in working for it are worthy of note. Still more significant is the quality of brain and heart in those who have been for half a century the most active in this movement. As Colonel Higginson said on another occasion, "What the ablest women believe today is what the average woman will believe tomorrow."

ALICE STONE BLACKWELL.

## WOMEN AS TOILERS.

They Should Co-operate With Men, Not Compete With Them.

The presence of women in the world's market of labor rouses antagonism on the part of those only who, forgetting that women were the original industrial factors, assume that they are appropriating to themselves the activities which belong alone to men. Not that the world has ever objected to women working—they have been its burden bearers from the beginning—but it does object to compensating them for their toil.

Woman is in the world's market today as a factor in its industrial life. What the economic value of her work will be can be settled only by the removal of all barriers which prevent her from giving her best service and doing the best work. There ought to be work enough in this great republic for all of its willing people, and the only injury which the presence of women can inflict upon the world's industrial progress is to continue to be cheap paid laborers. In this way they are wronged equally with men and are brought into competition rather than into co-operation with men in the labor of life. The remedy is not to be found by creating a prejudice against women toilers, which only cheapens their labor, but by a continuous and universal demand for equal pay for equal quantity and quality of work.

This demand can be made not by women nor by men alone, but by the combined effort of all laborers in every field of human activity. The time is ripe for making the demand, for there never was an hour when men and women so well understood each other and sympathized with each other more than they do today. Co-education and co-service in the world's field of labor has taught men to respect women's intellectual and business ability, and women who have always known that the men of their immediate family were interested in their success have learned that they have no better friends anywhere than the men toilers by their side.

REV. ANNA H. SHAW.

President National Woman Suffrage Association.

Loyalty to others must characterize one who aspires to reach any of the higher standards of success.—John De Witt Warner.

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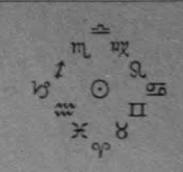
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Never do things by halves. No matter what your work is, do it well. Better much better be a good bootblack than a poor doctor, lawyer or preacher. Follow no occupation of which you are ashamed. There is nothing in honest toil of which one need be ashamed. Our fear should not be of honest and hard work but of getting a living without returning the world an equivalent.

We took our pencil to have a little talk with fault-finders and denouncers. In requires no talent to find fault, nor to denounce anything. We believe it was Meddlesohn who said he wished some of those who denounced his music would write a piece. It would at least enable them to learn how much easier it is to find fault with the work of others than it is to do a good piece of work themselves.

All this is prefatory to a word with fault-finders. We ask those who find fault with the N. S. A., the various State Associations, and the local Societies, supposing you succeed in your nefarious work of killing that, at which you aim your darts—suppose you destroy those individuals at whom you aim, when your work is done can you point with pride to the heap of ruins you have made?, and say, "I did that"

Friend, whoever you are, wherever you may be, you are not in your proper element; you were not originally intended as a denouncer. The one who lives merely to tear down had better not have lived at all. You are intended for a builder; you have gone to tearing down. Your talents are inverted.

You who never contributed a penny toward the Morris Pratt Institute, but have busied yourselves in circulating false reports concerning it, are you proud of your work? Are you happy in being able to chock the wheels of progress on the wrong side? Do you love yourselves better, do you find yourselves more spiritual after your hurculean efforts to tear up the track on which the train of progress runs? Supposing it were possible for you to kill the only institution of learning the Spiritualist ever had in the world, what would you think of yourselves after your work was done? Would you rejoice that you had proved your ability to turn the hands backward on the dial face of progress? For your own sake let us beseech you to turn your talents, if you have any, to something useful.

## ANNIVERSARY THOUGHTS.

If we are now in the fifty-seventh year of the New Spiritualist Era, would it not be well to take an account of stock, form resolutions, and lay out work for the future of our glorious gospel? No religion that ever came to the world was exactly the same during the second half of its first century that it was during the first. In fifty-seven years Spiritualism should have settled down to some kind of permanent and orderly and co-operative work.

When Spiritualism came, in 1848, it was regarded as simply a series of wierd and wonderful occult phenomena, which had come partly to excite the curiosity of the world, but principally to demonstrate a continued existence after the event called death.

Every spirit was made welcome, whether good, indifferent or bad; and as the work of Spiritualism was supposed to be principally to demonstrate a continued existence all spirits were made welcome. Spiritualism was a long time settling down and becoming anything like a system of ethics, or a philosophy. As we had no organization no platform of principles, any one could call himself a Spiritualist and set himself up as a preacher of the new religion and preach anything under the sun, and call it Spiritualism; there was no one in the wide world who had the authority

to question the right of such person as a representative Spiritualist preacher, nor to dispute that the doctrines advocated, no matter what they were, were Spiritualism.

Now happily all this is changed; fakes frauds and fanatics occupy shorter and narrower berths than they ever did in the past. Spiritualists are beginning to take hold of Spiritualism as if it was something more than a show. It is now something to be lived, enjoyed and worked at. It is not simply a philosophy but a religion with a grand ethical side to it. Spiritualism is a life, in such a sense as to cause its adherents to desire to build it up in a business way, so as to leave it as a worthy heirloom for on-coming generations.

This brings home to each, the important question, what can I do, not only to start the cause forward, put to more thoroly spiritualize my own life? The rivalry among Spiritualists in the future must be to see who can out-climb all others in the direction of goodness, truth and spirituality?

How can I rid myself of burdens which hold me back from spiritual and intellectual attainments? and, as I cannot reach the desired heights alone what can I do to assist others in rising to the higher attitudes?

If we undertake this in the beginning of this spiritual year we will soon learn that an indolent life, or a life of fault-finding, or of gossip and grumbling will not assist us in our upward march. A life of evil speaking does not so much injure those of whom we speak, and those to whom we speak as it does those who do the speaking. The moral malarious odor attaches not so much to others as to those who fill their moral and mental atmosphere with the poison of their own creating.

If Spiritualism does not elevate the world to a higher moral and mental state it has done very little good. It should be our study as individuals to each find how far, as an individual, contribute to the elevation and spiritualization of those over whom I may now have an influence, and over those who are soon to take the place which I must soon vacate?

This can be done by contributing of my time, my strength and my means to spread the truths which I love—by leading others to see these truths, and by preparing them so that they can enlighten the world with regard to them. A devout and educated Spiritualism, and especially a devout and educated ministry and mediumship, are now, and are to be in the future the chief factors without which other work in a spiritual direction will be nearly or quite wasted.

Each should ask what can I do as a New Years' offering to assist toward this desirable end? There are many things you—anybody can do. You can at least recommend the only school in the world where people can be integrally educated, and at the same time the spiritual lines maintained; you can contribute of your means to assist those who are devoting the remnant of their lives to an educational work. One dollar from every Spiritualist who is well able to contribute that much, on each returning anniversary would lift the burden off of the shoulders of the few who are bearing "the burden and the heat of the day," so that teachers in the Morris Pratt school could at least get some pay for their time and their work, and so that the school could open its doors to those who long for what it can impart, "as the heart panteth after the water brooks," but who must under existing circumstances be turned away.

Besides this individual work Spiritualists could do a cooperative work. Societies could make annual contributions, or take collections for the benefit of our one school. Mediums can hold seances, and speakers can occasionally hold meetings for the Morris Pratt School. They can thus talk about and help advertise the School, and take col-

lections to assist it in becoming a light to the world.

Let us all from this time forward, realize that we are here to work. When we all go to work, as we should, enjoyment—spiritual enjoyment happiness—spiritual happiness will chase after us as chickens run to the farmer who feeds them. We like the sentiment expressed by the old prophet Malachi when he said, in Mal. iii. 10. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

## MENTAL POISONING.

It has been variously stated that passions indulged always crave repetition, and that only by resisting their temptations until the craving ceases are they allayed.

From a scientific standpoint considered, this is due to vibration as directed by the will, to either enjoy or deny one's self the pleasure such a craving affords.

Many, in their first efforts or sacrifices simply imagine they have lost a material or physical pleasure—not knowing that they have founded a vibration for an antithetical effect to follow—something that will benefit them in a superior way.

Every self-denial adds either health, strength or mental activity to their being, one vibrating for happiness, the other for hope or renewed courage, and the latter for a thought that is in line with the first two, consequently in some way beneficial to the operator.

But when, on the other hand, every material craving is indulged, the individual descends in the spiritual scale comparative to the exercise of the same. In that way it becomes an obsessing influence, which constantly haunts the mind, (attracting like spirits and blaming them for the effects,) and finally undermining health, destroying energy or darkening the intellect, according to circumstances.

Sensual pleasures as intemperance, epicureanism and lust, of course, lead to infirmity and ill health; worldly pleasures, as the follies and frivolities of life destroys energy for labor, duty and the seriousness of life generally; while the selfish delights, such as avarice, uncharity, jealousy and resentment affords, darkens the intellect, or rather, the intuitive perception, which is father to the intellect.

Ordinary education does not engender intellectuality. It is interior consciousness (soul sight) which illuminates the brain and converts knowledge into wisdom—makes it applicable to superior advantages. The narrow-minded theologian, for example, knows nothing beyond his orthodoxy, while the broad-minded or charitable minister is inspired to eloquence and originality.

Narrow-mindedness, jealousy and self love dwarfs the soul and makes intuition a dead letter. Thus the selfish are said to grovel in darkness; and it is no wonder when the soul sleeps—being shut out from the sweeter and higher of life's vibrations; and, when added to this, they are governed by passions that are unspiritual, they are to the spirit world what hospital patients are to the material world—sick souls—troubled while still in the body with what may be termed mental poisoning.

ARTHUR F. MILTON.

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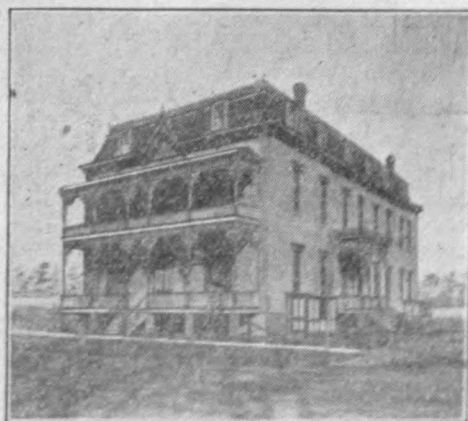
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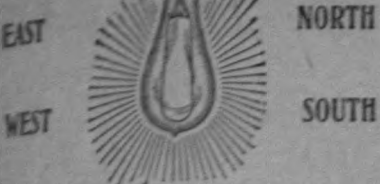
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April 9, 1904.

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Suggestions for the improvement of the paper are invited.

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Louise E. Zimmerman writes from Elmira, N. Y.: "The usual services are being held at the First Spiritualist Church in the city and the interest continues. Rev. Oscar A. Edgerly has closed his two months engagement, which has been one continual feast to his listeners, and gone to the eastern states with the best wishes and God speed of those he has left, with their hope of a return in the future. Educationally and scientifically do his controlling intelligence sound the depths and point to the heights of the philosophy of Spiritualism and the ultimate brotherhood of man. May he be spared for many years to come as one of 'The Lower Lights' shedding the rays of Truth along the darkened pathway of seeking humanity. Sunday March 27th was observed as Anniversary Day. The usual Thursday evening message and test meeting was held. Tuesday evening Bro. Edgerly leaving the city immediately after the close of the services. Thursday, Anniversary Day proper was observed by a select circle of friends at the residence of Brother and Sister Rhodes and greatly enjoyed by all present. Mrs. Kate R. Stiles of Boston Mass. serves the Church for the month of April. Let the good work continue in all climes."

Mrs. Addie Cooper of Syracuse, N. Y.: "The first Society of Spiritualists held their services Sunday, and Wednesday evenings in Dr. Butterfield's hall with Mrs. Binning on the rostrum. Her lectures are very interesting and instructive. Mrs. Garner as message bearer is a very fine medium."

W. D. Noyes, writes: "The first Sundays of March, we held spiritual services in Binghamton, N. Y.; to small audiences. There are not many of our people there, and they are not financially able to employ spiritual talent. The last two Sundays of March we conducted spiritual service in the G. A. R. Memorial Hall Scranton, Pa. the first meeting was a small attendance. The last service, the hall was filled to the doors, and a large audience listened to our 56 anniversary discourse. Scranton has had no spiritual service for years, and the friends are anxious for us to stay. The public press spoke favorably of our spiritual services. We expect to remain here for some time, at 505 Linden St., Scranton, Pa."

Julia Hoffman writes from Toledo, Ohio: "Independent Association of Spiritualists is doing nicely. February opened new life in our society. We had Dr. Knowles of Grand Rapids, Mich., who with his able inspirations awakened new interest with his beautiful messages. Our good brother Mr. Herrick of Grand Rapids, Mich., was our speaker and message bearer for the month of March. His meetings were so largely attended that there was a scarcity of seating room, and we now find it necessary to move to larger quarters. March 27th we celebrated the 56th Anniversary of Modern Spiritualism. The morning was entirely devoted to the Lyceum. After class work, exercises were given by both young and old. All joined in the march with vim and vigor. Our Lyceum is a grand success, financially and spiritually, each taking interest alike. Our good sister Mina Challen being so ably fitted for her place as conductor, never tiring of the work. The afternoon beginning

at 2.30 we had a symposium with a large number of mediums on the posthum, all doing their part. The evening was a grand success. Our good sister Mrs. Reed favoring us with the invocation and father Herrick spoke upon the anniversary leaving a deep impression not soon to be forgotten. Sister Challen read from the flowers brought there in memory of the dear ones. The messages being highly appreciated. We also had our good brother Mr. McKinley with us who gave demonstrations of independent state writing in the light, which was convincing to the most skeptical. The hall was beautifully decorated with flowers. On April 3rd, we opened our meetings in our new hall G. A. R. Room Memorial Bldg., with Mrs. Carpenter of Detroit, Mich., who needs no recommendation. We anticipate good work for the month of April.

Theo. Frank, Sec'y, writes from Louisville, Ky.: "To an unusually large audience at last Sunday's meeting, Mrs. Annie Thorndsen, speaker of the Church of Spirit Communion, delivered splendid address. 'Spiritualism a Science, a Philosophy and a Religion,' was the well discussed subject of her discourse."

In the article on "The Human Will," by Arthur F. Milton, in last issue, read "hulks" for "milks" in 9th line of 4th paragraph.

Correspondent writes from Findlay, Ohio: "We celebrated the 56th anniversary at the U. V. U. Hall. By services, at 2.30 and 7.30 p. m. A large audience filled the hall at both meetings. Beautiful flowers, palms, and ferns, adorned the rostrum. Bro. Ripley's subject at the 2 p. m. meeting was, 'What Has Spiritualism Done for Humanity?' Evening subject: 'The tiny Rap of 56 Years Ago Demonstrated The Immortality of Soul.' I could not do justice to the lectures but they were a masterly efforts of logic, and good sound sense. The messages made many a heart glad. At the close of the evening lecture Bro. Ripley sang William Briscoll's song, entitled, 'Never alone.' The words of which are beautiful and the music sweet."

## LAKE HELEN.

The regular session of the Southern Cassadaga Camp closed on Sunday, March 20th and the last week now seems like a hurried dream. The last as well as the first Wednesday afternoon seance was tendered the Ladies' Aid Society by Mrs. Minnie Brown of Philadelphia, and although many had gone away the attendance was much larger than at the beginning of the meeting and all appreciated the kind services of our sister.

Mr. Colville's morning classes continued in interest, and his generosity was unparalleled, for not only did he donate the funds received from his classes for the benefit of the Association but he also gave a percentage to them from every book sold, which was no small number. Mrs. Coffman's work was on different lines but she gave out good thoughts in her lectures and interested many in her mediumship.

The last Sunday was a red letter day and Mr. Colville's guides touched the high-water mark of spiritual truth and interested both old and young. The afternoon service consisted of a symposium of the different speakers and the president and vice-president of the association. Vice-President Bond introduced former Vice-President Hilligoss as President of the Southern Cassadaga Association. One incident of the afternoon was a great surprise to the writer. Vice-President Bond presented her with a liberal sum of money for services rendered, and she in turn handed half of it to President Hilligoss as an aid in the building of the new amusement Pavilion soon to be erected. The evening was devoted to the usual Love-Fest in which many took part.

Friday afternoon the annual election of the Ladies' Auxiliary took place which resulted in the election of Carrie E. S. Twing as president, Mrs. Eva Carrigue of Pautucket, R. I., and Mrs. M. E. Clark of Elmira, N. Y., as vice-presidents, Mrs. Mary McGarvey of Hamilton, Ont., as treasurer. The Ladies' Auxiliary, with the earnest help of their brothers, have placed in the treasury of the main association the sum of \$500, and have on hand property consisting of two sewing machines, tables and furnishings for the Bazaar valued at over \$90, and in money \$38.

We are thus explicit because a great many of your readers have more or less interest in the result of our work, as those who have sent ten cents, a collar, a doily, or any kind of a gift have helped to accumulate this fund. There has been but one evening where funds were solicited, but many of the campers have helped to earn it in the seance, entertainment or social dance, and in drinking good lemonade at five cents a glass. Again we thank you all.

At the close of the election of officers the president voiced the suggestion of Mrs. H. S. Kellogg that the ladies have a rose-garden, that they might beautify the platform and add to the beauty of the camp. Before the session closed over \$12 were contributed for the rose bushes and the promise of all the fertilizers necessary for the rapid growth of the bushes.

Saturday morning was the election of officers for the Association which resulted in the re-election of the old Board—the only change in officers being Dr. Hilligoss in place of Mr. Bond. As it stands now Dr. Hilligoss of Cincinnati, is president; E. W. Bond of Willoughby, O., vice president; H. S. Twing of Westfield, N. Y., treasurer; Mrs. J. D. Palmer of Willoughby, O., corresponding secretary; F. E. Bond of DeLand, Fla., A. A. Butler of Bucksville, O., and H. M. Clark of East Jeffrey, N. H., trustees.

The president's report showed that the present season had been the most successful of any in the history of the camp, for after paying off an old indebtedness of nearly \$500 and all the expenses of the season there remains in the treasury a larger sum than ever before.

A very large Amusement Pavilion is contemplated, and an amount almost sufficient for its completion has been subscribed and besides plans are being drawn by a contractor, so we hope by the next camp season we will have plenty of room for suppers, dances, etc., and good rooms for the Ladies' Auxiliary to do their work in.

The business prospects of Lake Helen bid fair to make it a great center of industry. The Bond Lumber Co., of which Vice-President E. W. Bond is a member, has completed a deal of the purchase of 20,000 acres of fine pine timberland for the use of the great crate and box factory erected last year. This will necessitate the opening of branch railways to this center. The first one assured is to Lake Ashley, a beautiful sheet of water about eight miles from the camp. It is a fine place for fishing and will awaken new interest in the lovers of that sport. There is also a certainty of a plant for the manufacture of brick from Florida sand and lime being established here or in the near vicinity, with Frank E. Bond as president, and Robert Bond as secretary and treasurer. These brick are made by a German process and have been thoroughly tested. It will make this the center of three great industries: The Starch Factory, the Crate and Box Factory, and the initial plant of the Sand-Lime Brick Co., of which five plants are contemplated in the State by the same company.

We were all saddened by the passing out of Mrs. Fannie Bond on Wednesday, and yet we ought not to have been for she longed for release. The funeral services were conducted by the writer. Her friends all desired to pay tribute to her as friend and sister. She had lived for six winters in Florida in a most beautiful place, among roses. They were around her in life and in death also, for Dr. O. B. Webster and wife with some help made her grave a resting place of beauty. No trace of earth showed and we left her body where the mocking birds were singing but we knew her spirit was at last free.

Mrs. Robert Sully of Buffalo, who has been spending the winter here celebrated her 77th birthday on the evening of the 27th by inviting twenty-two guests—just the number that would have been in her family if she could have been in the North. Most beautiful flowers were given her in profusion and other gifts fitting the occasion. She has many friends here. There were speeches, and delicious refreshments.

Now, dear readers of THE SUNFLOWER, this is the last for the season from the Southern Cassadaga from this scribe. Thanks for the long suffering of the Spiritual press.

CARRIE E. S. TWING.

An advertisement in THE SUNFLOWER bring good returns.

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## PINE BURRS.

Pride becomes selfishness when it bars justice.

Who has nothing will not live in fear of being robbed.

Probity may assert independence without financial aid.

Prosiness is mostly intended for self to read; brevity for others.

Vanity or self-love makes one susceptible to flattery, which the unsympathetic know how to use to advantage.

Test a woman's love for yourself by what she feels towards your sister or mother. If there is disdain it will be your turn next.

Get angry if you choose. A little sometimes stirs up stagnant bile. But guard your tongue so as not to stir up some one else's bile.

There are comparatively few left in civilization who fear death on account of the Devil. It is the funeral expense to their family which they fear most.

ARTHUR F. MILTON.

## Spiritual Evolution.

From the sensitive plant and oyster we may note the gradual revealing of consciousness till it attains what we are pleased to term its highest vibration or pitch—whether that be inspiration, psychometric or causal-reading, or the sensing of something yet unknown to us mortals.

Reason was once regarded as the highest form of consciousness. But inspiration is higher. Instinct is possessed by animal as well as human life. But as mother-wit or intuition it is superior to instinct, just as reasoning sympathy is superior to animal affection, and spiritual love to maternal or (sexual) love.

What the latter is may be inferred from that love a mother exemplifies for a favored child—provided it does not degenerate into deification or selfish love. Even spirituality is subject to perversion. A man may outgrow all his animal passions by a superior mental or intellectual vibration over them—such as genius may possess—yet be selfish, and consequently misuse his powers (his attained spirituality) for venial purposes. Avarice, uncharity, jealousy or even the feeling for revenge is not subsided by simple physical purity or temperance. The "whited sepulchre," the Pharisee still exists among human kind. So a man may have overcome all the last-named animal emotions—be unselfish, charitable, generous, etc., and still have dominant animal passions, as intemperance, gluttony or lust that put his spirituality to shame.

Spirituality is two-fold—has two hills to climb over for a harmonious whole in one being, the passions belonging to the exterior consciousness (the appetites) as well as those of the interior (the selfish passions) must be subdued to make man superior to animal.

The savage is very little removed from that state, but we may note the gradual ascent of a higher consciousness manifesting in the races according to their understanding of temperance and justice; and in the civilized state we may note it in the individual.

Whether a higher race is to evolve on the present enlightened one, or whether this one is developable to the spirituality of their superiors, must be inferred. If the latter, a higher education is needed to begin with—the addition of psychology to all school curriculums, beginning with simplified methods as it is done with grammar, arithmetic and spelling, and finish with the study of man as a spirit—the influence of mind on matter, the use of sensitiveness and its disciplining of the influences experienced—how to overcome human weakness and stimulate the virtues (which is the kind of religion not yet taught by even the highest salvation theories or church authorities). In other words, to make morality or religion a science, which shows the relationships between body and soul—and the effect of thought, feeling and emotion on the physical organs—the cause and cure of disease by self-culture, the only sure method of saving the soul from future embarrassment, disappointment, regret, remorse and suffering by unconform-

ity to divine law or so-called spiritual evolution.

ARTHUR F. MILTON.

## PSYCHICS.

Love's trinity: purity, charity, sympathy.

Love's reward: health, happiness, peace.

Selfishness is Love's enchainment.

Hatred is the rubber of man's noble estate.

Envy implanted brings forth prejudice.

Jealousy betrays a soul still in infant's robes.

Conceit believes what it does not understand, no one else does.

Silence prevents blunders and makes apologies needless.

What some term principle or pride is but common prejudice.

With reason and justice governing one's motive, the advice of others can only mar it.

A mistaken idea of self-love is to imagine it is being treated with contempt simply because it senses its own inferiority in the case.

Who is too shallow to hide his cunning is not a dangerous enemy, while selfishness behind genius is the one to be feared—such being the human characteristic representing the serpent, the wolf, and the tiger still active in their tendency towards Spiritualism, the becoming the wisest, the most benign, and most powerful human qualifications neutralized.

ARTHUR F. MILTON.

## The Science of Healing.

ARTHUR F. MILTON.

We know that human magnetism is the needed principle to enable spirits to communicate with mortals, and as magnetism is but a modified form of electricity, we may infer that electricity is the principle that connects spirit to matter—to that thru which it individualizes itself.

Man is this individualization, but man may be active or passive, positive or negative, spiritually or materially inclined—the former when his spiritual forces begin to vibrate more energetically than his material.

In this event he absorbs as much of the medium-fluid, electricity, as he has a surplus of spiritual vibration over the material or animal. Such of nature's electricity as thus inherited is converted into magnetism, and of which he has to spare in accordance with his superior spiritual vibration over the animal—the active agency of life over the passive.

When this surplus is exhausted, he becomes normal again until refilled to his limit. Efforts beyond this limit is injurious to the supplier. But rest and repose rehabilitate him for renewed efforts, whether exercised for healing or expanded in other uses—nursing, lecturing, automatic writing and other mediumistic effects.

But as a healing quality it is always more or less available, for disease and pain are caused by lack of vital-force or magnetism, which makes such a body negative; and coming in touch with a positive (one who has a surplus) the patient absorbs the needed power.

Arresting a disease or alleviating pain temporarily is a direct effect, towards a cure, which drugs can only do indirectly (and often fail to do.) But the most direct effect of such healing is what this surplus can do to its own body—provided it is not expended on others while indisposed or ill. And furthermore, no one should attempt to heal who has any chronic ailment or other exhaustive exercise to promote; for in that case all is needed for one's own body. But all may become healers in a way who are temperate in body and just in soul—preserve their vitality and harmony with nature's law of justice—the art or power of magnetic healing being as much of a moral endowment as it is a scientific possibility.—Banner of Light.

Work hard and save money is the mainspring of success; but don't stint yourself of anything really needed. Every man should thru all his business career constantly keep in mind the parable of the faithful servant in the 19th chapter of St. Luke and the reward given to him: "Because thou hast been faithful in a very little, have thou authority over ten cities." How many men men pay any heed to this?—Russell Sage.

## THE WOMEN OF COLORADO.

Queer Reasons Given For an Attack on Their Use of the Ballot.

Lyman Abbott has remounted his pet hobby of attacking women by sending one Elizabeth McCracken out to Colorado to hunt up antisuffrage arguments. This, although not very high in purpose, is better than dreaming and theorizing. He publishes her article, which is largely composed of gossip of railway stations and such like public places, in his own paper, the Outlook. She says she gathered her material during a stay of a few weeks last winter in Colorado.

She makes five points against equal suffrage: (1) The excitement of politics is an undesirable thing for womankind. (2) They do charity work to get votes. (3) They hug babies to get votes. (4) They do not stop strikes, which has discouraged very much a man in Colorado City. (5) They make politics a personal matter, which has so irritated a Denver ticket agent that he can no longer be civil to women traveling.

We might say that the excitement of politics is as healthy as that of bridge, baccarat, flinch, dancing, flirting, gossiping, etc. We might also add that doing charity work and hugging babies to get votes is as safe as kissing men to get votes, which has been done by women who are not voters in England and elsewhere; is as safe as influencing men to secure the passage of favorable laws, and we might conclude by saying that the discouragement of some men over woman's achievements with the ballot as well as the irritability of other men compelled by them to be civil is to be expected.

But Lyman Abbott—that is to say, Elizabeth McCracken—concludes that by ten years of voting the women of Colorado have lowered their ideals and dulled the delicacy of their perception between right and wrong and inflicted a heavy blow on womanhood. This conclusion certainly does not follow from the points she makes. We happened to be in Colorado for some months during this same winter. We saw the women of Colorado in their homes, churches, benevolences, courts of justice, clubs; we saw one woman at work politically; we asked questions of women and men, but we discovered not a hint of lowered ideals or blunted moral senses. In fact, we found the very reverse, but then we were not sent out by Lyman Abbott on an antisuffragist hunt.

But Lyman Abbott—that is to say, Elizabeth McCracken—ought to be ashamed to publish such a mess of anonymous gossip as an argument against equal suffrage. The testimony is given as that of "one woman," "another woman," "a third woman," "more than one woman," "an earnest advocate," "two ardent women," etc. Not once is a name mentioned. It is all general, vague, anonymous, ambiguous. We do not say that E. McCracken is slandering the women of Colorado by her presentation of their case, but we do say that if she wished to slander them this is the very mode by which she could safely proceed to do it. The path of the anonymous is the path of the whisperer and the backbiter. It is considered by all honest men and women as wholly unworthy of attention.

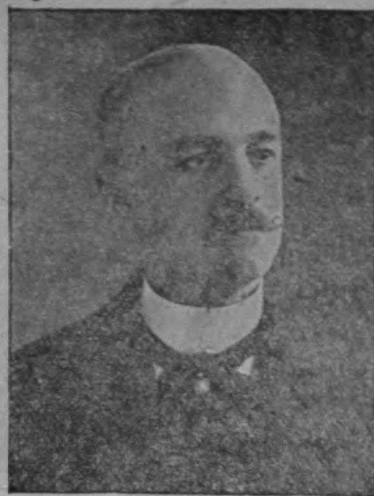
It is but fair to say that Mrs. McCracken recognizes the uncertainty of her position and saves her conscience by remarking at intervals that perhaps ten years is too short a time to enable any just and fixed conclusion to be drawn therefrom. It is also amusing to see that at last the antisuffragist has been compelled to admit that Colorado women do vote, that thereby they have power not possessed by women who are disfranchised, that they have used this power for the good of both state and nation and that the woman of skill is in Colorado possessed "of unquestionable importance in the public affairs of both city, state and nation."

The inference that political liberty may injure woman morally is of a piece with the old argument, now dead, that education would injure woman physically. The former will soon be as dead as the latter.

J. O. STEVENSON.

## Why This Boy Failed.

He watched the clock.  
He was always grumbling.  
He was always behindhand.  
He didn't believe in himself.  
His stock excuse was "I forgot."  
He wasn't ready for the next step.  
He did not put his heart in his work.  
He learned nothing from his blunders.  
He felt that he was above his position.  
He chose his friends among his inferiors.  
He ruined his ability by half doing things.  
He did not think it worth while to learn how.  
He tried to make "bluff" take the place of ability.  
He thought he must take amusement every evening.  
He did not learn that the best part of his salary was not in his pay envelope.—Success.



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Philadelphia, Pa., March 6, 1903.

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